

BANNER OF LIGHT.



VOL. XX.

{ \$3.00 PER YEAR. }
In Advance.

BOSTON, SATURDAY, DECEMBER 15, 1866.

{ SINGLE COPIES, }
Eight Cents.

NO. 13.

"THE LAW AND ORDER OF SPIRITUALISM": WHAT IS IT?

BY PROF. J. H. W. TOOMEY.

Editor of the Banner—Your report of the "Third National Convention" of Spiritualists, has been in many ways a benefit to me. Suggestively, it has reminded me of other scenes and associations, and enabled me to recast the reform efforts of other days. Patience developed while reading and realizing the necessities which underlie the conflicts of the hour, and tolerance grew tender, if not respectful, in the presence of such diversity of opinion. I lived over again the doings and sayings of those earnest and truth-loving men and women, whose deeds and utterances made the occasion memorable, and strove in thought to do justice to the amount and kind of labor performed by each. I was made to know reform is a power to the individual and the age, and the vanguard of a humanizing civilization.

Even the abbreviations and omissions of this otherwise par excellence report might pass for improvements, were it not that some persons are so organized, and others so educated, that they will single out for censure the warmly contested issues in debate, because, not knowing the detail of their development. Deeming themselves scandalized, they scandalize in turn—magnifying the evil complained of. How far a more full and literal report could prevent this—If indeed anything of a precautionary character could save that class from misunderstanding and condemning those who may have work and methods differing from their own—I will not now inquire, seeing that the central fact is occasionally lost sight of by a few, who fail to see significance in the existence and deliberations of such Conventions. And yet there is a terrible significance underlying these spontaneously developed associations of earnest thinkers and workers; for men and women do not break away from the customs and conventions of society for light and trifling causes. Men do not leave the attractions of business, nor women the comforts of home, without deep and soul-felt convictions prompting them to the issue; the more, when they know they are prejudged and condemned by a time-serving and sham-supporting "Church," ministry and press for so doing. But such are the conditions and the characteristics of the facts and factors underlying and entering into these reformatory Conventions, State and National; and as such, they have been and are the essential aids to the growth and popularization of Spiritualism itself; to undervalue or ignore which, would be to virtually repudiate the agents and methods of historic culmination.

Cherishing convictions like these of the late Convention and its supporters, I was not prepared for the kind of criticism upon both which appeared in the BANNER of Oct. 13th, over the signature of Emma Hardinge. Not that either were above or beyond legitimate criticism, but in consideration of the antecedents and qualifications of the critic. These I could not forget, and do justice to the reformers of this country; and they should not be forgotten, in justice to the writer, if the extent and character of the issue were to be understood, and the criticism receive an equitable valuation. Naturally enough I was forced to remember that Mrs. Hardinge had seldom, if ever, given her support, sympathy, or personal presence to any State or National Convention; that her acquaintance with the conditions, convictions, and wants of "the people" were necessarily restricted by this limitation of reformatory fellowship, so far disqualifying her as critic or expositor of "free" platforms and reform Conventions.

Such disqualifications I hold injurious; particularly when nature adds to these phases of mentality the psychological bias of parentage and education; for if it is true that a "fellow feeling makes us wondrous kind," it follows that fullness of knowledge and mental sympathy are really essential to high-toned and respectful criticism. And such criticism the Spiritualists have a right to demand from their foes, and expect from their friends; for at the last, and at the worst, they are men and women—human in their mistakes as in their aspirations, and always subjects of that destiny which will have "all men come unto a knowledge of the truth." Every criticism short of this, partakes of distance for and dislike of actual life, narrowing the judgment and injuring the magnanimity of the critic.

Viewing the communication of Mrs. Hardinge from this outlook, I find much in it faulty, one-sided and untrue; but the causes underlying its idiosyncrasies are just as apparent; the more, as her late visit to England, in intensifying the one, very naturally exaggerates the other; making both reflect, in a more than usual degree, the personal preferences, self-complacencies, and caste proclivities of the parties she represents. How far the publication of such conceits are likely to improve our manners at home or our standing abroad, is problematical; seeing that such random shots and gossip statements do not convey accurate knowledge, discriminative criticism, or friendly feeling. For the sake of our European friends who do not know us personally, and in deference to the English Spiritualists, who it seems; complain of us, I could wish it had been otherwise; but happily, the radical Spiritualists of America have confidence in principles and respect for human nature, while cherishing a cheerful willingness to accept the consequences of progress, and, as such, they can afford to bide their time. Meanwhile, they will continue to admire and appropriate individuality and originality of character, so long as it is supported by high-mindedness and integrity of purpose.

The article of Mrs. Hardinge has much to say about herself, and a very little about the Providence Convention—all of which I will pass, that I may have the more room to consider her complaints; and learn, if possible, how far she understands "the law" and represents "the order of

Spiritualism." No doubt there was much said in the Providence and other Conventions of this country, offensive to "the law and order" of the English people and their American cousins, since they "fear" for our future; and find cause for a scare in the character of our platforms in general, doctored, as Mrs. Hardinge reports them, "to every conceivable form of 'free thought' on every conceivable subject, and in all conceivable 'free' forms of speech." And the better to conceive the magnitude and extent of our offenses, I will republish the items complained of, in the language of Mrs. Hardinge. She says:

"When the question of spiritualistic public meetings has been mooted in England, I have seen many an anxious matron glance timidly at her husband, and ask if the followers of Spiritualism were all expected to live with their 'affinity,' instead of their husbands and wives? If all Spiritualists must become so individualized that all can do just what they like; dress as they like, eat, drink and live generally and only as they like? vote all laws, human and divine, to the nuisance, all religion old fogeyism, prayer superstition, deity a myth, restraint slavery, and the Spiritual Philosophy as 'whatever is, is right,' in toto?"

This is putting the case strong. Some folks, I doubt not, on first reading it, considered it put on "rather thick," and therefore I do not wonder Mrs. Hardinge thought, after seeing it in ink, that she would be deemed "guilty of caricaturing her countrymen." That it does marked injustice to the leading and prominent thinkers of England, I know, and will demonstrate; and that it correctly represents the views and opinions of the prominent Spiritualists, I shall doubt, until I have additional evidence. Nay, even then, I will find it difficult to believe that minds like Dr. Ashburner, the Howitts, Mr. Coleman, and the large circle of friends in fellowship of effort with them, can think so meanly of us, as to suppose any Convention of Spiritualists capable of voting "all laws, human and divine, to the nuisance, and all religion old fogeyism," &c., &c. But if it should be made to appear that the Spiritualists of England are to that extent the victims of national prejudice, caste proclivities and imperfect knowledge, I would suggest the propriety of selecting at once some men and women, possessing the necessary intelligence to educate the ignorant, and consecration of soul enough to support so large an undertaking, and send them to England, to do missionary duty. Fortunately, the concept and the labor are alike unnecessary where we are known; and where we are not, we but suffer, in common with others, the consequences of self-sufficiency and ignorance. Better acquaintance and enlarged knowledge will correct both; and this must come in the order of progress, if we weary not in well doing. This will come through the Congress of Reason and the ministry of spirits; through the concessions, confessions and reforms of "public opinion," dogmatic theology and social usages. And the present and growing liberalism in the Republic of Letters throughout Europe, is more than prophetic of its speedy advent and popularization. Evidences illustrative of this growth and expansion of mind, are to be found in the literature, philosophy and science of the age; in proof of which I submit the following selections:

Catherine Crowe, author of the "Night Side of Nature," in her essay—"Spiritualism and the Age we live in"—says: "Religion as it exists at present, is a matter of feeling, not of understanding; and we do not seek to know its foundation, or what is man's real relation to God. We have happily, indeed, outlived the day when *free thought* was a term of reproach; and there are few among us, let us hope, so unenlightened as not to be aware that the essential of thought is *freedom*, and that without it there can be none. Those who are not *free thinkers*, are not thinkers at all, but merely the recipients of other people's thoughts, which they swallow with their eyes shut; whilst very frequently those from whom they received them, got theirs by the same process and accepted them with as little examination. This being the case, not to think *freely* is to adjure God's chiefest gift—the divine light of reason—and to abstain from seeking truth in any department, as being either above us or beneath us, or more absurd still—dangerous—is to distrust and insult Him."

Dr. John Ashburner, of London, the translator and editor of Baron Von Richenbach's Dynamics, says: "Educated in selfishness, we live in a world of hallucinations. We are always surrounded by influences tending to impress upon us a desire to succumb to the tyranny of falsehood. That the conventional habits of our lives make us more or less hypocrites, and that few men are yet prepared to worship truth as the best of knowledge."

John Stuart Mill, M. P., from Westminster, London, and the author of so many valuable writings that H. T. Buckle, the historian, considers him among living authors to have done the "most for the advance of knowledge"—this ripe scholar and earnest reformer, in his late work on "Liberty," says: "If it were felt that the free development of individuality is one of the leading essentials of all well being; that it is not only a coordinate element in all that is designated by the terms civilization, instruction, education, culture, but is itself a necessary part and condition of all those things; there would be no danger that liberty should be undervalued, and the adjustment of the boundaries between it and social control would present no extraordinary difficulties. But the evil is, individual spontaneity is hardly recognized by the common modes of thinking, as having any intrinsic worth or deserving any regard on its own account."

Henry James Black, F. G. S., Barrister-at-Law, and the author of "The Philosophy of Progress in Human Affairs," says: "Respectable mediocrity is always alarmed at restlessness; but human life is restless in proportion to its worth. For liberty and progress we want a multiplicity and diversity of *worlds*; and if the State or a powerful class were to enforce an educational orthodoxy, society

would suffer, unless more independent men got up an educational *heresy* to keep it in check, and produce some waves of oscillation, in what would otherwise prove a dead calm of mind. . . . We should, therefore, cultivate the elements of beneficial change, freedom of inquiry, self reliance and scientific truth. Instead of training up men to support things as they are, we should train them to labor for their abolition and for the improvement of the individual and the social conditions of the race; . . . for 'it is natural for an hereditary aristocracy to hate genius and prevent its recognition; because it is a disturbing force, impelling ever toward newer and better things.' A wise man would scorn to be like the tower of Pisa; leaning 'everlastingly one way; and as each occupation has its own tendencies to narrowness, exclusiveness and misconception, one continuous object of education should be to give scope and elbow-room in other directions. When governments or societies, with imperial rescripts, acts of parliament or 'conventionalities, hedge men round with directions and prohibitions, we rejoice in the brave spirits who manfully do what they are told not to do; and part of everybody's education should be a training to resist the slavery by which custom is always trying to enchain the world."

Henry Thomas Buckle, author of "A History of Civilization in England," in his review of J. S. Mill on Liberty, says: "All hall to those bold and fearless natures, the heretics and innovators of the day, who, rousing men out of their lazy sleep, sound in their ears the tocsin and the clarion, and force them to come forth, that they may do battle for their *rights*. Of all evils, torpor is the most deadly. Give us paradox, give us error, give us what you will, so that you save us from stagnation. It is the cold spirit of routine which is the night shade of our nature. It sits upon men like a blight, blunting their faculties, withering their powers, and making them both unwilling and unable, either to struggle for the truth or to figure to themselves what it is that they really believe. . . . How, then, is it possible to discover new truths of real importance? How is it possible that creative thought can flourish in so sickly and tainted an atmosphere? Genius is a form of originality; if the originality is discouraged, how can the genius remain? It is hard to see the remedy for this crying evil. Society is growing so strong as to destroy individuality; that is, to destroy the very quality to which our civilization, and therefore our social fabric, is primarily owing."

"The truth is, we must vindicate the right of each man to do what he likes, and to say what he thinks, to an extent much greater than is usually supposed to be either *safe* or *decent*. This we must do for the sake of society, quite as much as for our own sake. That society would be benefited by a greater freedom of action, has been already shown; and the same thing may be proved concerning freedom of speech and of writing. In this respect, authors and the teachers of mankind generally, are far too timid, while the state of public opinion is far too interfering. . . . The immense mass of mankind are, in regard to their usages, in a state of social slavery; each man being bound, under heavy penalties, to conform to the standard of life common to his own class. Men, not cowards in other respects, and of a fair share of moral courage, are afraid to rebel against this *grievous and exacting tyranny*. And yet, Liberty is the one thing most essential to the right development of individuals and to the real grandeur of nations. It is a product of knowledge, when knowledge advances in a healthy and regular manner; but if, under certain unhappy circumstances, it is opposed by what seems to be knowledge, then, in God's name, let knowledge *perish* and liberty be preserved. Liberty is not a means to an end—it is an end itself. To secure it, to enlarge it and to diffuse it, should be the main object of all social arrangements and of all political contrivances. None but a pedant or a tyrant can put science or literature in competition with it. It is the foundation of all self-respect, and, without it, the great doctrine of moral responsibility would degenerate to a lie and a juggle. It is a sacred deposit, and the love of it is a holy instinct engraven in our hearts. . . . Our first and paramount duty (then) is to be true to ourselves; and no man is true to himself who fears to express his opinion. There is hardly any vice which so debases us, in our own esteem, as moral cowardice. There is hardly any virtue which so elevates our character as moral courage. Therefore it is that the more unpopular a notion, the greater the merit of him who advocates it, provided, of course, he does so in honesty and singleness of heart."

With this testimony I close the vindication of the rights of "free" speech; the demonstration of the need of "free" platforms and the benefits of individualism; English writers of acknowledged eminence being the witnesses to and the expositors of the law and order of progress. It would be easy to multiply the number and vary the testimony; but both are unnecessary. Daily experience justifies the aphorism, that "Pagan self-assertion is one of the elements of human worth as well as Christian self-denial;" but it is important to realize, after this survey of the attitudes and conflicts of the opposing forces, that "the law and order of Spiritualism" is inseparable from liberty.

American Spiritualists, nevertheless, are dreadfully "demoralized," in the opinion of Mrs. Hardinge, for she informs us and the world that Spiritualists are in the habit of holding "promiscuous assemblies, where every one is permitted to utter his thoughts and ventilate his *love of license* in the name of 'liberty,' and *deceitful purity* and *order* in the name of a 'free' platform." Fortunately we are not quite as bad as we seem; and, until the necessary proof to the contrary is published, the Spiritualists of this country will persist in the belief that they understand their mo-

tives and comprehend their purposes, full as well as Mrs. Hardinge and her English admirers. Some will even go so far as to characterize criticism like the above as reckless and impertinent, and demand the proofs authorizing such assertions. The extract from Mr. Wheeler's speech, in the Providence Convention, is no proof, because the part quoted is isolated from the debate which preceded and called it into being. On the contrary, the criticism is as much worse than the speech complained of, as unkind thoughts and unwise assertions, *deliberately* written, are more consurable than the impulsive utterance of an excited speaker in debate. And what makes the criticism the more unfortunate is the fact that Mr. Wheeler said nothing, implied nothing that is not reaffirmed by the implication or assertion of Mrs. Hardinge. She gives the "Harmonical Philosophy" a cut of her critical whip, reproaches the "what-ever is right" theory, and makes "the affinities" appear most disorderly. Indeed, it is difficult to escape the conviction, (taking her report of things in general,) but that "Chaos has come again," or is soon to appear; for, outside of Mrs. Hardinge and a select few, we have no competent and properly qualified expositors of "truth, beauty, consolation and pure religion" among us.

On re-reading the speech of Mr. Wheeler, however, I find little to make the reformer sensitive, because the qualification in it deemed most offensive is not upon Spiritualists, as men and women, but upon Spiritualists as a body; and, in remembering his denial of a uniform moralism, the discrimination underlying the qualification should be borne in mind. And even that, in all probability, would not have been made—much less insisted upon—had not Mr. H. C. Wright informed the Convention that "As Spiritualists we were *swornly bound*" to practice the doctrines of his *resolutions*. This assumption is the basis fact in the debate, and the cause of the issue; and, as such, was controverted by most of the speakers taking part in the deliberations of the evening; but in denying to Spiritualists a uniform moralism, no one present supposed the members of the Convention, or the Spiritualists of the country, did not practice the average—nay, more than the customary—morality of the age. Indeed, it is so generally understood that Spiritualism and Spiritualists are in transition from the old to the new, that *originality*, rather than *uniformity*, is expected, nay, desired! And the concession deepens in significance as we realize the need of time in eliminating old notions and eradicating imperfect habits; both of which must be effected, in part or in whole, ere we can develop truer philosophies and healthier usages. And this opinion is authorized by large and varied experiences in every department of reform, so that it is neither a novelty, a heresy, nor a scandal to say that Spiritualists are not agreed upon the moralism of the age, the philosophy of history, or the science of Nature.

But suppose it were otherwise, and that the Spiritualists did hold to a uniformity of opinion, would that invalidate the right or supersede the need of Mr. Wheeler, Mrs. Hardinge, or any other person declaring by tongue and pen our want of a system of morality, if he or she thought so? Certainly not! To suppose otherwise, is to affirm that uniformity of opinion is synonymous with the moralism of Nature—an assertion, considering the present state of science, as *ridiculous* as it would be untrue! The error of Mr. Wheeler, therefore, was not in calling in question the moralism underlying the *resolutions* of Mr. Wright but in making any issue at all with Spiritualists upon the subject; for the first item to be considered in discussing such, is the *method of verification*. This was not, is not agreed upon, beyond a few and very exceptional departments of human life; and philosophers, political, scientific and theological, after all their discussions, have done little beyond making this fact apparent. The lack and need of a scientific basis for Moral Science was deplored by George Combe as late as 1840, and, outside of the organology and philosophy of phrenology, has no scientific existence to-day. In proof of which I submit the acknowledgments of European thinkers. Mr. George Combe, author of Moral Philosophy, &c., &c., says: "Philosophers have never been agreed about the existence and non-existence even of the most important mental faculties and emotions in man, such as benevolence, the love of God, or the sentiment of justice; and, being uncertain whether such emotions existed or not, they have had no stable ground from which to start in their inquiries into the foundation of virtue. Accordingly, since the publication of the writings of Hobbes, in the sixteenth century, there has been a constant series of disputes among philosophers on this subject. Hobbes taught that the laws which the civil magistrate enjoin, are the ultimate standards of morality. Cadworth endeavored to show that the origin of our notions of right and wrong is to be found in a particular faculty of the mind which distinguishes truth from falsehood. Mandeville declares that the moral virtues are mere sacrifices of self-interest, made for the sake of public approbation, and calls virtue the 'political offspring which flattery begot upon pride.' Dr. Clark supposed virtue to consist in acting according to the fitnesses of things. Mr. Hume endeavored to prove that 'utility is the constituent or measure of virtue.' Dr. Hutcheson maintains that it originates in the dictates of a moral sense. Dr. Paley does not admit such a faculty, but declares virtue to consist 'in doing good to mankind in obedience to the will of God and for the sake of everlasting happiness.' Dr. Adam Smith endeavors to show that sympathy is the source of moral approbation. Dr. Reid, Mr. Stewart and Dr. Thomas Brown maintain the existence of a moral faculty; while Sir James Mackintosh describes conscience to be compounded and made up of associations."

Mr. John B. Mill says, "Christian morality (so called) has all the characteristics of a religion; it is in great part a protest against Paganism. Its

ideal is negative, rather than positive; passive, rather than active; innocence, rather than nobleness; abstinence from evil, rather than energetic pursuit of good; in its precepts, (as has been well said,) 'thou shalt not,' predominates unduly over 'thou shalt.' In its horror of sensuality, it made an ideal of asceticism, which has been gradually compromised away into one of legality."

M. Ernest Renan, author of the "Life of Jesus," &c., &c., says, "The moral education of humanity is not the exclusive merit of any race. The reason is apparent: morality is not learned, any more than poetry; five aphorisms do not make the *honest man*; each one finds the good in the highest parts of his nature and in the immediate revelations of his heart. . . . History is impossible, unless we resolutely admit that there are many degrees of sincerity. All great things are achieved by the people; now the people are led only by yielding to their ideas. We must remember, besides, that every idea loses something of its purity, which it attempts to realize. We never succeed but that the delicacy of the soul experiences some shock. . . . The demonstrations of the primitive exponents of Christianity repose upon the poorest arguments. Moses, Columbus and Mahomet triumphed over obstacles only by taking into consideration each day the weakness of man." Accordingly, no revolution is ever accomplished without some *rudeness*. If Luther, if the actors in the French Revolution had been compelled to observe the rules of politeness, the Reformation and the Revolution would not have been."

Henry Thomas Buckle, in the first volume of his "History of English Civilization," says, "The main object of legislation being to protect the innocent against the guilty, it naturally followed that European governments, so soon as they became aware of the importance of statistics, should begin to collect evidence respecting the crimes they were expected to punish. This evidence has gone on accumulating, until it now forms of itself a large body of literature, containing, with the commentaries connected with it, an immense array of facts, so carefully compiled, and so well and clearly digested, that more may be learned from it respecting the moral nature of man, than can be gathered from all the accumulated experience of preceding ages. I say this advisedly; and whoever has examined these subjects must be aware of the way in which writers on morals repeat the commonplace and hackneyed notions of their predecessors; so that a man, after reading everything that has been written on moral conduct and moral philosophy, will find himself nearly as much in the dark as when his studies first began."

Francis Bacon, in his essay on "Intuitive Morals," says, "It cannot surely be questioned but that we want a system of morals better than any of those which are current amongst us. We want a system which shall neither be too shallow for the requirements of thinking men, nor too abstract for popular acceptance, but which shall be based upon *ultimate* philosophy, and be developed with such distinctness as to be understood by every one capable of studying the subject."

Here, as heretofore, the witnesses to and the expositors of the law of progress are Europeans—known thinkers, acknowledged scholars and honored philosophers, apostles of knowledge and heralds of a sublimer civilization. They, in their quoted testimony as in their other writings, demonstrate that the moral assumptions of the world-leaders of *conventionalism* are not according to knowledge; that the moralism of society is not synonymous with the equity of Nature; and that "moral-ity," as it is generally understood and practiced in the private and public relations of life, is anything but moral, just and equitable. Reforms in the theories of government and the usages of society are now becoming easy and frequent, because of the popularization of this *fundamental* truth, and reformers of every school honor and applaud the efforts of those men and women who are the most truthful, radical and practical.

Why, then, should Spiritualists affect sensitiveness, and suppose themselves scandalized, because the spirit of the age, as well as "the spirits of the just," prompt the more impressive to declare this truth in Convention, and republish it in their periodicals? Why should thinkers, who have outgrown the creeds, theories and pretences of the "I am more holy than thou" party, manifest surprise on learning that they must also abuse and *humanize* the moralism of "respectability," if they would save themselves and the race from the *tyranny* of public opinion?

Each soul will answer to and for itself; but if the spirit prompting is *wise*, its testimony will be according to knowledge. Zeal without knowledge has been the enemy, and is now the scandal of all existing religious associations, and nothing can save Spiritualists from the same fate and condemnation but *moral courage*, general intelligence and positive philosophy. To repeat the errors and mistakes of our predecessors, is natural; to avoid them, is possible; and the latter, not the former, will be actualized, if we ignore the *consequences* of the few and accept the knowledge of the many. The law and order of human progress require of the disciple of a *robust* civilization something more than hope and aspiration—he, also, must dare, do and trust in human nature! Anything short of this, limits the benefits of inspiration, prevents the growth of knowledge, and perpetuates the authority of ignorance. It suggests the necessity of *cant*, apologizes for hypocrisy, and "whitewashes" society with "respectability," when it should *glad* it with *integrity* and *magnanimity*. It is cowardly and cruel, even beyond its inclining; but whether active or passive, it is a hindrance to progress and the enemy of civilization. "The law and order of Spiritualism," then, commences with *liberty*, goes hand in hand with *knowledge*, and culminates in the mental, spiritual and practical consecration of the individual and the race. Let "day unto day utter speech, and night unto night add knowledge," accordingly, that the teacher and the taught may know how to

"Ring out the old, ring in the new,
Ring out the narrowing last of old,
Ring out the thousand years of old,
Ring in the thousand years of peace,
Ring in the radiant dawn and free,
The larger heart, the smaller and
Ring out the darkness of the land,
Ring in the Christ that is to be."

NO DOUBT ROSSAM knew that she was in the con-

tion corresponds to mine on the love question.
Free thinkers, as such, do not adopt any theory

11. The following table shows the number of people who have been convicted of a crime in the United States since 1970, by race and sex. The data are from the U.S. Department of Justice, Bureau of the Census, and the U.S. Department of Education, Office of Education Statistics.

THE HAUNTING FACE.

[This little place is sad, wild, weird, and beautiful, and to the yearning soul it calls up that keenest of pangs suggested by the lines—
"Of all the sad words of tongue or pen,
The saddest are those that say,
There are things that go wrong with the world,
And things that never go right with the people."
Deep down in the heart of many of God's creatures will this find an echo. We find it a flower, growing in the usually barren wild of newspaper literature, and call it for our readers.—Ed.]

What daily cares and thoughts give place
To quickened memories, oft in me—
Sudden, unthought-of—gleams a face
Which no one else will ever see.

No space can be within my ken,
But there it happily lies in wait;
The shadows veil it in the gloam,
The rays reveal it on the height.

Down gazing in the stream that lies
Unruffled 'neath the placid air,
I meet the light of those deep eyes,
And catch the gleaming of the hair.

Or, as I watch the changing sky,
When fleecy white the blue enshrouds,
That face, as from a casement high,
Looks out through opening in the clouds.

The solid darkness of the night
Around it forms a background deep;
It ever is warm and bright,
Within the vestibule of sleep.

Unthought it comes, unbidden stays;
And yet, all dreamlike though it be,
No actual form that meets my gaze
Has such significance for me.

It tells of years that golden glide,
Of joys with no regrets between,
Of life expanded, glorified,
Of other things that might have been!

Fair as of yore, as young, as bright,
So glows it on my vision now;
Years never rob the eye of light,
Nor leave a shadow on the brow.

Yet not on earth, but in the skies,
Exists the face that haunts me so;
The shining hair, the beaming eyes,
That left their earth-home long ago.

A Brief History of Modern Spiritualism in Philadelphia.

[The undersigned were appointed by the First Association of Spiritualists in Philadelphia, to prepare a history of Modern Spiritualism in this city: Henry T. Child, M. D., Isaac Rehn, Peter Osborn, Dr. J. L. Pierce and George D. Henck. The following report was read on Sunday, Sept. 3, 1866, by the chairman, and directed to be published in the BANNER OF LIGHT AND RELIGIO-PHILOSOPHICAL JOURNAL.]

There is probably no better illustration of one of the prominent teachings of modern Spiritualism—the progress of the race—than that which is given by the history of the movement itself in different localities. And we believe it is well to record its history while it is yet fresh in our memories.

The progress of the human race has ever been marked by peculiar stages—individual minds, looking toward some grand truth, like numerous streams from the hill-sides, converging toward a point where they will form a river, and concentrate their influences, and, as a result, we have the evolutions of some grand and striking epoch. Our Revolutionary fathers furnish an instance of this kind. The truths embodied in their immortal Declaration of Independence were not new; they had always existed; but it needed the progressive spirit of the age to give birth to them in the outward, and the pen of a Jefferson to clothe them in language corresponding to their immortal character.

So, in our times, the free thought of the age, born of our noble institutions, was lifting many kind into higher conditions, when Andrew Jackson Davis gave to the world his "Nature's Divine Revelations," a volume which, though it contains that which is speculative and uncertain in our present state of unfoldment, was evidently the most suggestive work, not only of its inspired and faithful author, but of the age itself.

We believe that but few of us have realized the value of this book, marking as it did, an era in human history, and especially in the history of our cause in this city. Soon after its appearance the Psychological Society of this city, most of whose members have been identified with our movement since, believing it to be right to bring this book prominently before the public, while, at the same time, they desired to study it critically, rented a hall on Fourth, above Wood street, known as Kelm's Hall, and during the winter and spring of 1848 and 1849, three evenings in the week were devoted to the reading of this book. The plan adopted (which we think might be pursued with profit, with other profound works), was to read one hour and devote the remainder of the evening to criticisms, by the audience, of the portions read. These meetings were largely attended, and we have no doubt, were productive of much good. The spirit of inquiry which had been awakened, was spreading with rapidity; a new era was dawning, one which had been predicted by Mr. Davis above alluded to, in which intelligent communications were brought to this world from the dwellers of the inner life.

The manifestations at Hydesville, N. Y., known as the "Rochester knockings," which had commenced in January, 1848, although not new, were connected with the most important event of the century, namely, the discovery of an intelligence behind these, which not only attempted to explain their cause, but gave evidence of the identity of individual spirits who had passed from this sphere.

On the 9th of October, 1850, the first circle was formed in this city, and for four months meetings were held weekly, and often semi-weekly and tri-weekly, without a single pause. On the evening of February 10, 1850, the sounds were heard, and the manifestations which have since become so common over the entire civilized world, were introduced.

It is a singular and significant fact that, within a very few days, on the 15th of February, 1850, the writer, who, as a physician, was attending Mary Ann Wiggins, a young lady who was a very sensitive clairvoyant and magnetic subject, was informed that for some time past the family had heard sounds around her bed; on this day he was told that a brother in spirit-life had promised the medium that he would rap. Having waited for some time, he was about leaving the room when three loud raps were heard upon the wall at some distance from the patient, who was lying upon a feather bed. In a few days these manifestations occurred readily, and many persons were enabled to witness them.

The circle above alluded to, and others which were subsequently formed, met during the summer of 1851 and winter of 1851 and 1852. There were some lectures given before the Psychological Society at Kelm's Hall, in April, 1852, some of the friends met at Kelm's Hall, and in accordance with the "directions" given by the spirits, at one of these circles, formed "The Harmonical Benevolent Society," with the following officers: President, Isaac Rehn; Vice President, Samuel Barry; Secretary, Isaac Barber; Treasurer, Aaron Comfort. Mr. Rehn is the only one of these, who remains with us in the form, the others have gone to realize more fully the truths of our religion and philosophy. The Society held meetings every week, and on the 5th of May, 1852, appointed a committee, consisting of one member from each circle, (there being six at that time), to draft a plan of organization. On the 21st of June the committee reported a short constitution, which was adopted, and twenty-six members joined the Society, the objects of which were "to hold meetings and alleviate the sufferings of their fellow-men by all the means in their power." Lectures were delivered by the members, and communications were received from the circles, were occasionally read. On the 9th of July, 1852, the committee was directed to rent Franklin Hall, on 6th street, below Arch street, for lectures on Sundays, for six months from the first day of July, for the sum of one hundred dollars. During this time conferences were held, and at almost every meeting new members were added.

An effort was made to obtain Sanson-street Hall, but it was unsuccessful. In February, 1853, a proposition was made to obtain Concert Hall, on Chestnut street, above 12th street. At a meeting held on the 6th of March, "It was moved that

the Board be instructed to procure Concert Hall, for a period of six months, practicable, otherwise for one year." The arrangements were made for one year, and an agreement entered into to pay one thousand dollars per annum for the use of this hall. When the friends assembled on Sunday morning they found it closed against them and preferring to yield peacefully rather than maintain their rights by a legal controversy, they concluded to return to Franklin Hall. On the 11th of December, 1853, the following minute was recorded: "The Secretary read a project for the purpose of raising a fund for the erection or purchase of a building, for the public and private meetings of the Association, and a committee of seven were appointed to take the measure in hand." Conferences were held during the winter of 1853 and 1854, and occasional lectures. On the 23d of September, 1854, Aaron Comfort reported, for the consideration of the meeting, a proposition for taking Sanson-street Hall, in place of Franklin Hall, for the coming year, at an annual rent of five hundred dollars." On the 1st of April, 1855, a proposition was made to discontinue with the fee at the door, and a subscription was proposed to make the meetings free. This was unsuccessful, and the charges of rent and insurance at the door were continued. In September, 1855, the rent of Sanson-street Hall was reduced to four hundred dollars per annum.

About this time, there being some difficulty in regard to the responsibility of the expenses of renting the hall and paying the lecturers, the following persons assumed this responsibility: William F. Kinzing, John M. Kennedy, Isaac Barber, Benjamin Thomas, Aaron Comfort, N. B. Manning, T. W. Bradford, Samuel Barry, William C. McGuffey and Louis Belrose. On the 30th of September, 1855, the Harmonical Society passed a resolution, conferring the management of the affair, for the future, on the above eleven men, with power to add to their number as they thought proper." This closed the labors of that Society.

But one member of the original committee remains on the present Board of Directors: Mr. Louis Belrose. Numerous changes occurred in the committee, death, removal or resignation, and new members were added. This Board continued to arrange for lectures and conferences, and depended upon subscriptions and a fee of five cents at the door, until the second day of August, 1864, when "A report was made by them to the New Organization, offering to disband the Association, if they would accept the debt, take the hall and assume the engagements with the lecturers," which being accepted, the Board adjourned sine die.

Before entering upon the history of the "First Spiritualist Association," which succeeded the Board that for nine years arranged and carried out very successful courses of lectures in the hall on Sanson street, it may be interesting to record the names of the lecturers who occupied their rostrum. They were Dr. R. T. Halleck, New York; L. Judd Pardee, Camden, N. J.; Dr. Robert Hare, Philadelphia, Pa.; Rev. T. L. Harris, New York; Hon. J. W. Edmonds, New York; Mr. Rufus Elwell, Springfield, Mass.; Dr. J. H. W. T. New York; Mr. Charles Partridge, New York; Mr. S. B. Britton, New York; Mr. Joel Tiffany, Ohio; Rev. Adin Ballou, Hopedale, Mass.; Rev. R. P. Ambler, Baltimore, Md.; Mr. G. Stewart, Newark, N. J.; Mr. A. J. Davis, New York; Emerson Bennett, Philadelphia, Pa.; Mary F. Davis, New York; Miss Emma Jay, New York; Dr. J. B. Dods, New York; Prof. Mapes, New York; Miss A. W. Sprague, Vermont; Mr. Fishbough, New York; Mr. John C. Jones, New York; William D. Wharton, Philadelphia, Pa.; Miss G. M. Beebe, Mass.; Dr. J. R. Orton, New York; Mr. Isaac Rehn, Philadelphia, Pa.; Mrs. H. F. Huntley, Ohio; Mr. S. J. Finney, Ohio; Mr. W. S. Courtney, Pittsburgh; Mr. Peter Osborne, Philadelphia, Pa.; Mr. A. B. Whiting, Michigan; Mrs. Emma Harding, New York; Mrs. Tuttle, Michigan; Mrs. E. French, New York; Mrs. Henderson, Connecticut; Mrs. Hyzer, New York; Mrs. C. L. V. Hatch, New York; Mr. P. Williams, New York; Dr. J. L. Pierce, Philadelphia, Pa.; Rev. John Pierpont, Mass.; Mr. Thomas Galea Forster, Missouri; Mrs. M. S. Townsend, Vermont; Miss Lizzie Doten, Plymouth, Mass.; Dr. H. T. Child, Philadelphia, Pa.

Beside the lectures, conferences were held during the summer months, in which various subjects were discussed from time to time, by members of the Society and others. Of the value of these lectures, embracing as they were a vast range of thought often clothed in the most eloquent and impressive language, we need say nothing; the continued and increasing interest in the meetings is evidence that they have been appreciated, and those who have attended them regularly since their establishment, have noticed that each year we have many new faces in our audience, so that while only hundreds can attend our meetings, thousands have received some portion of the truth sown by the sacred labors. The establishment of a reform designed to free speech, the well-being of humanity and the promulgation of the highest thoughts that can be gathered from the great storehouse of nature around us, as well as from the fountains of inspiration which have been opened from the spirit-world to this, was an important event. It is the mission of our Philosophy to render clear and practical, ideas which have been dimly foreshadowed in the past, and make them more impressive by stating them in a bold and emphatic manner.

The history of Spiritualism in this city will not be complete without a reference to other meetings. We have alluded to six circles, of which the first society was formed; many others, both private and public, have existed since; of the former we may not speak, except to say that its influence has been calculated to benefit those who are seeking for an understanding of the relations which subsist between the present and the future. The public circles, by furnishing texts and other means of developing mediums, have been very useful; several of these have been continued, and well attended for a number of years. One at Fourth and Green streets, on Tuesday evenings; one at Second and Pine streets, on Thursday evenings; one at the Thompson street Church, on Wednesday evenings. The history of this church is identified with Spiritualism. Originally a Universalist church, it having become convinced of the truth of Spiritualism, opened their house for lectures and circles, and from that time to the present, it has been free for such meetings. We shall conclude this brief sketch by a reference to the present organization, under whose auspices these meetings are held. "The First Association of Spiritualists, of Philadelphia," was formed by the adoption of a Constitution, on the 24th of July, 1864. It numbers several hundred members and contributors. Its officers are Dr. J. L. Pierce, President; Mr. E. B. Dyott and Louis Belrose, Vice Presidents; James Truman, Secretary; Henry T. Child, M. D., Treasurer; and the following additional members of the Board of Directors: Mrs. M. J. Dyott, Isaac Rehn, Mrs. J. Belrose, Mrs. M. A. Stretch, George Ballenger, Mrs. A. Ballenger, James E. Shumway, Mrs. M. Shumway, Mrs. A. B. Wilson, Mrs. H. G. Chase.

One of the first acts of this Association was to amend the practice of charging for the use of the hall, and depend upon subscriptions and donations to meet the expenses incident to the lectures. During the winter of 1864 and 1865, lectures were delivered by Miss Lizzie Doten, of Boston; Miss Mattie L. Beckwith, of New Haven; Mrs. A. A. Currier, Mass.; Mrs. F. O. Hyzer, Baltimore; Mrs. Emma Harding, New York; Warren Chase, of Michigan; S. J. Finney, Ohio; J. G. Fish, of New Jersey; Judge Carter, of Ohio. The following year, ending September 18th, 1865, the Society received from various sources \$1,426 45, and expended \$1,545 04.

During the year that has just closed, the meetings have been continued in the same manner, and lectures have been delivered by Rev. Adin Ballou, of Hopedale, Mass.; Miss Lizzie Doten, Mass.; Charles A. Hayden, Maine; Mrs. E. C. Clark, New York; G. B. Stebbins, New York; Mrs. C. L. V. Daniels, New York; Thos. Galea Forster, Washington; Warren Chase, of Michigan; Mrs. S. J. G. Fish, New York; H. B. Storer, New York; J. G. Fish, New York.

The receipts of the Society for the present year, have been \$1,645 10, and the expenditures \$1,800 07.

Having received notice that Sanson-street Hall, was to be used for other purposes, the committee were obliged to seek another place for the meetings. After considerable inquiry, we have concluded to rent this, Washington Hall, for the present; though we are fully aware that it will not accommodate all who will wish to attend the lectures. The rent for the hall was the least desirable hall that could be obtained. We hope the

historian of next year will be able to record the fact that the Spiritualists of Philadelphia, who now number thousands, will possess a hall of their own, capable of accommodating all who may desire to hear our lectures. Among the most practical features of the spiritual movement, the Children's Progressive Lyceum must rank foremost. The success of these institutions in our city has been highly gratifying to all the friends of human progress who have witnessed their operations. The Lyceum No. 1, under the conduct of Mr. M. B. Dyott, with an able corps of leaders, with nearly two hundred children in the groups, has a reputation second to none in our country; it will be continued in this hall, and we hope with increasing success under the new arrangement of the morning hour for meeting. The Lyceum No. 2, under the conduct of Mr. Rehn, at the Oregon street church, though not so largely attended, is also a successful school.

Another institution, which owes its origin and success to our Philosophy, is the Penetralium, a society which was organized in October, 1864, for the purpose of extending the investigation of scientific subjects into the realm of the spiritual. This Society has held regular weekly meetings, at the corner of Ninth and Spring Garden streets, and has given a short lecture and then allowed ten minutes to each speaker to present their views upon the subject under consideration. Of the utility of such a course there can be no doubt, and its success thus far has been very apparent. The audiences have been large, even during the warm weather, and the range of subjects presented quite extended. We understand this Society intend to have several courses of lectures during the coming winter. One by Dr. Partridge, "On the Structure, Laws of Development and Functions of the Nervous System." One by Isaac Rehn, "On the Forces of Nature," to be illustrated by extensive experiments. And one by Dr. Child, "On Life, its Origin and Objects."

A prominent feature of the spiritual movement which we must briefly notice, is the admission of woman to an equal position on the rostrum; an experiment, the success of which is no longer doubtful. Some of our best lecturers are to be found among those whom the Apostle Paul declared should not speak in the churches, and whom the churches have almost universally excluded.

In thus tracing the history of a period of about eighteen years, one prominent fact in regard to our cause is apparent; whereas, at the beginning of that period there were no Spiritualists, liberal and progressive minds were looking and praying for the coming of a New Era; to-day, hundreds of thousands are so, and are enrolling themselves under our banner, and within the ranks of Spiritualism. To say we believe such are happier and better for this knowledge, is but to express the almost universal feeling of this very large class, who, having been introduced into a practical knowledge of the near relation and communion between the two worlds, the physical and the spiritual, feel that they have been blessed, that life has become a more important reality by a knowledge of its true relation and intimate connection with the life hereafter, which is still more real.

THE WORKING GIRLS.

BY WOODBURY M. FERNALD.

[Thirty thousand girls in New York, it is said, work for from one dollar to three dollars a week each, and their board alone averages within twenty-five cents as much. They have combined in a movement for higher wages.]

God of the Free! whose judgments rest
In awful justice on us now.

From North to South, from East to West,
Thine almighty voice, O God, is now.

Oh stay not here; list to the cry
Of millions thousands in our land.

Frail, trembling ones, who cannot die,
And scarcely live with laboring hand.

God of the feeble human frame,
And woman's patient, suffering soul,

Oh let not man's pride, virtue, peace,
Sink to a selfishness so deep.

There is a deep (and let not here?)
At which not only women weep.

But angels shed their pitying tear.

She asks for bread, for clothes, for more!
For comfort, culture, virtue, peace.

She asks, and, by the heaven's pure,
By God's great arm, by man's increase,

By all the powers above, below,
Her righteous prayer, so long deferred,

Shall soon be answered; earth shall know
The judgments which its crimes have stirred.

Yes, patient ones, 'tis not alone
One form of bondage that now falls;

Jehovah makes thy cause his own,
And man shall tremble when He calls.

Oh, long account of labor crushed!
Of honest, anguished, starving toil!

And who art thou, oh man, so flushed
At such a price, with such a spoil?

See rising thousands, hear their tramp,
From seats of weariness and pain,

From gloomy garrets, cellars damp,
And crowded streets—a numerous train,

Who do not threaten, cannot take
The bolder measures man employs,

But simply ask of him to make
Life's burden lighter, more its joys.

And will it be despised, refused?
Better that heaven's high, arching roof

Be hung with black; all trade accused;
While guilty cities, with the proof

Of civilized corruption, stand
As Babylon and Tyre stood,
The curse of God on all the land
Where avarice and her children brood.

Oh, God of Justice! haste the hour
When Freedom's self at last shall move;

When man's superior gift of power,
And woman's quivering soul of love,
And hearts and hands, all joyous tones,
And myriad voices, tuned anew,
Combine to bless the Power that brings
Freedom to souls and bodies, too.

—Boston Voice.

Strange Occurrence.

The following beautiful scene occurred in this place some six weeks ago. The persons connected with the incident are my acquaintances and neighbors, and are entirely reliable; and I know that the following statement is, true, precisely as given.

A little son of Dr. O., was reduced to the lowest extremity of life, with typhoid fever. It was expected that he would pass away that night. All the senses were closed, and he had not for ten days enunciated an intelligible word; nor could his perceptions be awakened. The artificial light of the room consisted of a coal oil lamp, purposely placed so as to prevent its rays from falling on the bed. The mother sat beside the little couch wetting the dry lips, an aunt at the foot and a neighbor lady at the head, while some half dozen others stood around.

Suddenly the little eyes that were not expected would ever look out again, were opened, gazing upward. The withered hands were raised, beckoning, anxious, as if for some one to come. The "sweetest smile," the Indian said, that they "ever saw," light up the face of the little sufferer, and the word "angels," was distinctly spoken twice. But most thrilling of all, was the radiation of light surrounding the head, which was spoken of as reminding the lookers on of the halo surrounding the prints representing Christ, but of exceeding brightness, and white, like snow. The same light shone about three minutes. The boy had recovered his health.

Entered the sick room about five minutes after the occurrence, and found the family weeping. Some were rejoicing. The statement I have given, is concurred in exactly by all.

Twice, in the early part of his sickness, the boy pointed out sister Lizzie standing in the middle of the room. "How beautiful she is," said he; "what a pretty white dress." But there were no eyes new to him, but his; he had passed so many weeks previous. The house has, in a year, been the scene of loud and frequent raps. Lancaster, O., Nov. 24, 1866.

H. SCOTT.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

Spiritualism is profoundly radical and revolutionary in all its movements. This is evident to the most casual observer, and it is this fact which, more than any other, has ever excited the most alarm, apprehension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspicuous than in that which may be called the healing art, embracing under this general expression all of the present acknowledged spiritual methods of curing the sick and the diseased, whether it be by the laying on of hands, or by the internal administration or the external application of medicines or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is empowered to use, and will then visit any of our public hospitals, cannot but be struck by the immeasurable distance and difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the former bears no resemblance to the latter either in its scientific principle, its practical application, or its curative effects. In all of these respects the former method is profoundly and radically different from the methods of the schools; and the results show the former to be as far superior to the latter as it is different from them.

A comparison of all the other recognized spiritual methods of curing the sick and the diseased, with the methods of the schools, will show a difference equally profound and radical, and a superiority of the former over the latter equally great. As the most prominent and important of all the other recognized spiritual methods of treating disease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Negative Powders which bear her name. In principle, in practice and in results the medical schools of the day present us nothing that bears the remotest resemblance to them. They embody a deeply radical and revolutionary movement, as far different from the system of mere drugs and chemicals as the laying on of hands; while in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with promediation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, I am familiar with the sole external method of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am, therefore, then in a position to make a comparison between the spiritual system of Positive and Negative Powders, to be superior to the old systems in the following prominent and most important respects, as well as in all others:

1st, In its scientific principle. The leading principle of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and is, therefore, therefore, either Positive or Negative. This is a principle which has reference to the interior, invisible cause of disease, and not to its outward, visible effects or appearances. But the old systems base their classifications, not upon the interior invisible cause of disease, but upon the external, visible effects which that cause produces—in other words, upon the external phenomena of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthfulness of the spiritual system, compared it to the most casual observer and even to the medical profession themselves.

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, sweating, cupping, blistering, leeching, plugging, salivating, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteringacting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce nor are they intended to produce, any visible, external or violent effects—no urging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no plugging, no salivating; but they silently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic balance or equilibrium of the diseased organ or organs, restore them to perfect health.

3d, In its results. I have already published, in the columns of the BANNER, testimony and evidence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases which are hereditary as well as those which are acquired, are incurable as well as those that are curable by the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been nearly wild with delight as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to witness in the private and hospital practices of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, by personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 373 St. Marks place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders.

PATTON SPENCE.

THE CHILD'S ANSWER.—Little Nellie L. had lost her father, and her mother was poor. Her sweet temper and winning ways gained her many friends. Among them was an excellent lady, Miss N.—A glimpse of Nellie's bright face peeping in the door always brought a smile of peculiar tenderness over Miss N.'s placid features. She loved to tell Nellie of her father, and to sing her hymns, and while looking thoughtfully into her face, she would say, "Poor, poor Nellie!" When Nellie shook her head with a heart too happy to forbode evil, her friend would caress her more fondly, and then say, "Poor little Nellie!" The child's heart seemed troubled by these plying words, for she asked one day, "Why do you call me poor? Please don't, Miss N.—I'm not poor—why, I've got twenty-five cents and a good mother." "A good mother?" said her friend. "A good mother? Ah, how long was I waiting what this little one already knew! A good mother—could any earthly treasure have made her so truly rich!"

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Departure of a Spiritualist.

It is some time, dear BANNER, since you have heard from poor, barren Buffalo.

Occasionally the "Caracalla" has come over me, especially on reading the fulminations of a "Dyott," or the one-sided logic of a "Carter." The lesson of to-day presents me an entirely different theme, being no other than to chronicle the sudden yet glorious transition of our most worthy, highly respected and esteemed brother, Thomas Rathbun, to those beautiful spheres with which he was in daily communion while inhabiting the earth tabernacle. There may he enjoy the rich gifts of divine love in bountiful fruition, as the priceless boon of his holiest aspirations, and as the legitimate results of his well spent life; there will his soul be gladdened by the sweet melodies of the seraphim, and there, stripped of the carking cares that cramp and bind to earth surroundings, it will expand in its new career of progress under the benign influence of archangelic instruction.

Possessing an independent and energetic mind, and a brave and truthful nature, he was ready to embrace the divine truths of Spiritualism, when, after careful investigation, he became convinced of their genuineness and peculiar adaptation to the wants of the present condition of mankind; hence for the last twelve or fourteen years he has been an earnest, zealous and unflinching co-laborer in the spiritualistic ranks, and like a loyal and devoted soldier, died with his armor on, being, at the time of his departure, the very efficient Treasurer of our society.

He was truly an honor to the cause, his daily life reflecting, in small as well as great things, the glory of our beautiful philosophy. Living in sweet and perfect harmony with his estimable family, his home was ever open, his hospitality ever cheering to the worthy medium. May his exemplary life and glorious birth attract others to approximate to his standard of a pure, charitable and honest existence.

As a man and a citizen, few were looked upon with more confidence and respect. His sage counsel was invaluable to many who will now miss the accustomed step, the warm smile of greeting, the cordial hand-shake and the encouraging word, making the heart that was bowed down lighter, and pointing its drooping spirit ever upward to the Infinite and Divine, at whose altar he ever knelt for strength and inspiration.

Professing for a number of years Unitarian principles, progression was ever his watchword, and now his motto.

The change called death—more properly birth—was so sudden it seemed but the stepping from one room to another and closing the door. He had eaten his breakfast with wonted appetite, in the company of his beloved family, and scarce a half hour had elapsed ere they looked upon his form sitting in his accustomed chair by his favorite fireside, while the tenant spirit had winged its flight to the immortal shores. In this respect the Apostle's language was illustrated: "in the twinkling of an eye" his change came from mortal to immortal and incorruptible, from natural to spiritual. Thus has he reached the goal of his longing aspirations in the manner most desired by himself, as he had often expressed a wish that his journey might be short.

In bidding our present adieu to this worthy soul, shall we not say, instead of "requiescat in pace," with stricter propriety, *laborat in pace*? as progress in the higher life implies increased action rather than rest.

If in addition to this tribute to the unsullied memory of our esteemed friend we offer to mingle our tear of sympathy with those of the afflicted family, it will not be deemed altogether a weakness. This measure of condolence equally appertains to the divinity and the human heart.

In the most eloquent sentence ever written in any language we read, "Jesus wept." From the same treasury we draw the blessed assurance that the mourner shall be comforted; and oh!—thrice blessed privilege—it is ours to sit down in the vestibule of the temple of the New Dispensation, and actually realize a veritable meaning in those significant words, for is it not an unspeakable comfort to know that our dear departed are ever near us, ever ready, say, anxious to impart to our troubled, doubting souls of the peace and joy and effulgent glory of the other life?

One word more as to the moral of this lesson. Is not the frequent visit of this inevitable messenger calculated to loosen our hold of earth when it may have become too tenacious? Shall not the removal of our treasures to the beautiful atmosphere beyond earth's boundaries attract our hearts thence also? And shall we not, by dispensing kind words and deeds of love to those who remain behind, illumine our pathway with the sunshine of a noble life, whose blessed rays will never become dim, but rather glow with increasing splendor, lighting up our passage over the dark river with a halo unending and divine.

Being a subscriber for your paper since its first issue, I feel, in justice to the dear brother, that you will insert the foregoing.

Yours very sincerely, J. FORSYTH.
Buffalo, N. Y., Nov. 27, 1866.

"Spiritualism Dying Out."

Such are the oft-repeated assertions thrown at the Harmonical Philosophy, thinking, doubtless hoping, that it might prove true

A Beautiful Scene in the Providence Progressive Lyceum.

EDITOR OF THE BANNER.—In visiting the Children's Lyceum, at Providence, R. I., Sunday afternoon, Nov. 25th, I was made to realize that life has its glad and gladdening scenes—real surprises of pleasure, delight and blessedness; for I there beheld the reward of merit, and partook of such joy as springs from the fellowship of good. The occasion was eloquent beyond the power of words, for there and then affection and esteem used the angelic language of deeds to make known the power of kindness; and demonstrate that generosity of heart and integrity of effort are appreciated and honored among the sons and daughters of man.

This, the lesson of the day, came with the presentation of a "beautiful writing desk" to L. K. Joslin, the conductor of the school, and proved to be a joy-inspiring and most welcome surprise. The gift—in style, finish and material—is a beauty, of English and French walnut; its nominal cost, seventy-five dollars; its spiritual value, beyond price! Baskets of beautiful flowers, most delicately arranged, ornamented the shelves, typical of the friendly memories created by the occasion in the paradise of the soul. The history and detail of which, was briefly but significantly stated by Mr. Lewis, the assistant conductor of the school, who, in taking the platform, said:

"Mr. Conductor.—Before proceeding further with the regular exercises, I have a few words to address to you: A number of your friends desiring to express their appreciation of your active and untiring exertions in behalf of this Lyceum, as also of the very able and satisfactory manner in which you have for so long time performed the arduous duties of President of the congregation of Spiritualists assembling in this hall, have thought it not inappropriate at this time to tender you a testimonial of their respect and esteem. In their behalf, I have the pleasure to present you with this beautiful writing desk; and you will please notice, that in making their selection of a gift, they have had an eye to utility rather than to ornament. They trust that you will accept and appreciate it, not on account of the little of value which it represents, but as a token of the kindly feelings hereby intended to be expressed. When it shall be conveyed to your home, may it find therein some fitting place, and as often as you shall have occasion to open and to use it, we feel that you will not be unmindful that it is the gift of friendship."

A plate with a suitable inscription has been placed upon it, so that in after years, as we hope, your children and your children's children may be reminded of the position now occupied by you, as also of the esteem in which you are held by us. It reads as follows:

"Presented to L. K. Joslin, President of the First Congregation of Spiritualists, and Conductor of the Children's Progressive Lyceum, of Providence, R. I., as a testimonial of respect and esteem from his friends. Providence, Nov. 25th, 1866."

And now, Mr. Conductor, I have only to ask of you the acceptance of the gift.

May the good angels ever be with and about you, to guide and assist in all your exertions for the cause of truth and humanity."

At the close of Mr. Lewis's remarks, the audience in the gallery and the members of the school expressed their appreciation of what was done and said in loud applause. Mr. Joslin with much feeling expressed his acknowledgments thus:

"Mr. Assistant Conductor, Members of the Lyceum and Friends.—I am unprepared for this. I know nothing of your design in wishing to devote from the ordinary exercises of the Lyceum. I have done nothing more than you all for the interest of the Lyceum, the Congregation, and for Spiritualism; for which we all labor, as the cause of progress and religious reform. It shall be my effort in the future, by renewed devotion to our principles, and exertions for your happiness and the happiness of others, to merit this beautiful token of your regard and love. I shall be kept in my home as an ever precious reminder of my association with you; and handed down, with its inscription, as an heirloom to my children. Not so much for myself as for you and for them, that in the coming and better time they may know of the high appreciation of your friendship, and of the fraternity of ideas which, to-day makes the inseparable bond of our union."

Another earnest round of applause expressed the sympathy and gratification of the audience, after which the school resumed its duties.

Fraternally, J. H. W. TOOMEY.

Rev. Mr. Hayford and the Augusta Gospel Banner.

EDITOR BANNER OF LIGHT.—The following communication was sent to the Gospel Banner, and is the same that is alluded to in the article published in that paper of Dec. 1st, headed "A Mistake." You can make such use of it as you think proper. Yours respectfully, L. L. K.

BRO. QUIMBY—I am not a little surprised at what I conceive to be the very unfair manner in which you treat the case of Bro. S. C. Hayford and the Spiritual Philosophy of to-day, and the means by which you arrive at your conclusions, viz: "that the spirits are most numerous and awful fiends and profane and impious creatures, and hence no reliance can possibly be placed on anything they say." Now if any one should publish the history of Judah, the transgression of David, and the Songs of Solomon, and argue therefrom that the Bible was a grossly immoral book, it would, I think, as fairly represent the Bible as your article does the Spiritual Philosophy. If you, in your quotation of what the editor of the BANNER OF LIGHT says, had not stopped where you did, but had added the next sentence, it would have prevented you making the application of it you did for here there is: "But this does not in the least militate against the fact that perfectly reliable communications from the spirit-world are given through the instrumentality of mediumistic persons." What says Mr. Kilbourn, of Western, in the very article from which you quote: "I resided with a lady some three years. She was a good test medium. In all the communications I received through her organism, I never had an untruth told me." Does this look as if they were all liars and unreliable?

Now let me add the concluding paragraph of the article from which you quote, and I think it will throw considerable light on the subject: "Let us remember that the life that is now shapes the life that is to be, and that if we go out of this world a lying, undeveloped spirit, we shall probably continue such just as long as we will refuse to employ the opportunities which the infinite bounty of God will constantly vouchsafe to us, hereafter as well as here, for elevating ourselves in the scale of being, morally, mentally and spiritually."

Now, Bro. Quimby, I have been a believer in "the central thought of Universalism" (as Bro. Hayford terms it), from my youth up. I have been a believer in modern Spiritualism for the past sixteen years, and have never, to this day, been able to see why there should be any antagonism between Universalism and Spiritualism, for of there is any one doctrine which the spirits fully agree upon, it is that of the final restoration of the whole human family. Is this a lie? The Orthodox believers say so. Do you agree with them? I think not. Yet, if your conclusions are correct, it must be the most monstrous of lies, for the spirits all agree to it. The Spiritual Philosophy teaches that man is created immortal; that as the light of reason dawns upon his soul, he steps forward in the pathway of progression, ever onward, ever upward, throughout the endless ages of eternity; that heaven is a condition of the spirit, and not a locality; that the higher we advance in the pathway of progression, the closer our communion with the Father Infinite; that the highest, grandest, noblest, and, within, most Christian work of man, either in this life or that which is to come, is the elevation of the human race, morally, intellectually and spiritually. This idea is entertained by a good many Universalist clergymen.

Said Rev. Charles Mellen, late of Taunton,

Mass., to the Bible Class in the Universalist Church here, but a few weeks before he passed on: "I believe I am to-day what all the past has made me, and that, when I put off this mortal body, I shall be, morally, intellectually and spiritually, what all the acts and circumstances of my previous life shall have made me."

Said a Universalist minister to me a few months ago: "Spiritualism has made ten Universalists throughout the country where the preaching of Universalism has made one." Now what has Bro. Hayford done, that you should part with him so gladly? Would you not welcome all the Orthodox ministers in the country with the right hand of fellowship, if they would come as near your standpoint of Universalism as Bro. Hayford does? I will only add, in conclusion, that I feel, Bro. Quimby, that Universalists and Spiritualists should not be separated, but should go forward, hand-in-hand, in the great work of human redemption. Yours for the truth and the right, Middletown, Conn., Nov. 20, 1866. L. L. K.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 15, 1866.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, 1ST STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WM. WHITE. C. H. CROWELL. I. R. RICH.

LUTHER COLBY, EDITOR.

All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

SPIRITUALISM is based on the cardinal fact of spirit-communication and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it attains, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the free religion as at one with the highest philosophy.—London Spiritual Magazine.

Sufferers and Heroes.

Mr. Henry Morgan is exerting himself in a notable way in Boston to help up and give encouragement to the toilers of the streets and byways of the city, and to excite all the interest in their case which direct, forcible, and pathetic appeals are able. In his regular discourses before the meetings he holds he descants freely on the career, opportunities, destitution, and sufferings of the very poor, and especially of those among them who would lift themselves out of their existing condition if they could but find help and sympathy when they put forth their hand.

He says that he finds genuine heroism among those whom he benefits. The ten thousand needlewomen of Boston he styles an army of martyrs—slaves to an unnatural system of labor, that compels them to work sixteen hours a day for barely a subsistence. And he breaks out over them with—"Oh, the horror of their condition! Oh, the pitiful objects! starving on their scanty pittance, pale, haggard, with skeleton forms, eyes sunken and hollow, lungs consuming, sides aching, filling thousands of graves every year!"

Then there is many a poor sewing-girl, too proud to ask charity, too sick to work, and made sick by the scanty support which her utmost labor has brought her, yielding at last to the fate that relentlessly pursues her. There is the poor mother, struggling and striving to get bread enough for her famishing children, by making drawers for five cents a pair while sitting in her bed, with only a thin shawl to cover her, instead of a fire to keep her warm, oftentimes dying with her needle in her hand. And the Factory girl, slave almost above all other slaves, working from early dawn to dark for a sick mother's support, and never seeing her own home by daylight for six long months at a time, except on the Sabbath, when the confusing clangor of the mill is hushed. These are all touching cases; all deserve the instant and profound sympathy of the rest of us; all have earned the title to our admiration.

The needlewoman, however, is the one who comes before us in our daily walks to and from business. What sums do not inhuman landlords owe to her patient toil, in a silence unbroken by complaint! What penalties hang over those whose wealth has been coined from her very life-blood! With biting truth does Mr. Morgan prophesy of such, that they shall drink the very dregs of the cup at the last, for thus cruelly oppressing the Lord's poor. The late war made many a man rich who knew how to secure and work out a Government contract; but all his riches were got from the wearisome toil of devoted creatures who were not allowed to share by even a half-penny more in the immense profits of those whom their industry helped so greatly to accumulate. Why should all this money go to one or two, and not proportionately to all? What is this modern law of distribution, by which those who do the least get the most?

While the workmen are organizing for their own protection and advancement, the needlewomen of our large cities should not lag behind. In their ranks is as much nobleness of character, intellectual capacity, spiritual greatness, and genuine ability to make the female sex a solid claimant for equal rights, as has ever shown itself in the past. Unless the women take their defence into their own hands, by protests and arguments and appeals and statistics and ceaseless demands, we fear it will go hard with them for at least this generation, and perhaps for many another one after it. It is like walking over flinty pavements now with bare feet, we know; but it is out of the suffering that the redemption always comes.

What a commentary it is—what a damning commentary on the vanquished civilization of this age of ours, that it both permits these wrongs and relies on them in many instances to advance its own claims! Think of the thousands of young women who are driven to surrender all they have and are to the demand of this social tyranny! Is there no way of reorganizing industry—that sole source of wealth, and of which wealth should clearly be so sacredly careful—as to advance its claims without destroying the laborers themselves? It would seem as if in such a case all things were inverted. As a matter of simple gratitude, if nothing more, there should be the most watchful oversight of the class who, first, are the ones to develop the wealth of society, and, second, to elevate and improve and better themselves. Not to attend to this is social piracy, and must end in social death.

Meetings in Portland, Me.

Our friends in Portland have resumed their meetings again with good success. So many Spiritualists were sufferers by the fire, the meetings were suspended for some time, for want of funds to carry them on. But a new life has been infused among them, and they have obtained the Division of Temperance Hall, on Congress street, and now hold regular services Sundays, in the forenoon and afternoon, free. Miss Susie M. Johnson spoke for them during the month of November, to crowded audiences. Andrew T. Fox is engaged for January. He is an able lecturer, and will crowd the hall each session.

Flogging Girls in School.

The Cambridge school-girl whipping cases still before the public, and it deserves to be until it is settled in a different way from that which the School Committee would like to have it. They get together and vote the guilty teachers up, and vote the young lady down. Of course they take good care to get all the Orthodox ministers on their side, these School Committees being generally manipulated by them. Well, they thought the matter was composed for good; the teachers were all snug in their old places; the teaching and whipping was going on about as usual; the unhappy girl was finally crushed; and the principle of flogging young ladies was established so that it could not occasion any further trouble.

But this happens to be a ghost which will not "down" at any man's bidding. There is a serious question of right running under it, which these interested defenders of public sentiment cannot so easily put aside. It is a matter of justice, and decency, and humanity. Rather than allow such a principle to rule and have full sway in the shadow of Harvard, let a thousand School Committees go by the board, social reputation and all; and a thousand teachers and ferule flourish abandon the calling they so plainly disgrace.

There has been a meeting of the citizens of Cambridge recently, to make certain local nominations, that of a School Committee in particular; and the whole question of flogging in school was revived. It was quite natural. Some of the leading men of the town, including the Professors in the University, took an active part in the discussion, which was carried on with a good deal of feeling. Prof. Agassiz, Washburn, and Wyman gave the matter a pretty thorough overhauling. The first named said he had been a teacher for forty years, and had never yet struck a blow. Prof. Washburn, whatever he might think of flogging as a system, was very sure that girls ought not to be whipped. Prof. Wyman concurred with the other two, and cited the significant fact that in all the Prussian schools, which are the model schools of the world, corporal punishment had been abolished. And the meeting at last adopted a resolution that flogging should be at once abolished in all the Cambridge schools, and proceeded to nominate School Committee on that platform. And they were triumphantly chosen at the recent Municipal election. Thus the matter will not be allowed to rest in Cambridge, at least, until the flogging system is abolished.

The fact is, the age is opposed to tolerating methods which were in vogue in the feudal times, and will not consent to their perpetuation or revival. With corporal punishment goes hanging. It being admitted that hanging is the worst use a man can be put to. People give up these things slowly, but the pressure of civilized sentiment compels them to give them up at last. The gallows will as surely go out of existence as the cat did in the navy. Even now it is not defended on the old ground, that "whoso sheddeth man's blood, by man shall his blood be shed," but is urged as a measure of reform, warning others of the fate that surely awaits homicides. The legal murder, too, is done privately, and not as formerly in the presence of assembled thousands. So that in this sense, certainly, all the influence of the example is thrown away, or waived.

There are shining examples of what can be done in the government and discipline of schools by the law of kindness merely. To appeal to the respect and affection of a young person might naturally be thought a better plan than to knock him over the fence with a book or bludgeon. The features may succeed in controlling their expression, but the fires burn at white heat in the furnace of the heart. Not for this disobedience alone, but for old scores too, some of them long forgotten till now, are the blows laid on. When one feels that the power is for the time entirely in his hand, there is an almost irresistible temptation to exercise it to the utmost.

We are glad to see this aroused state of public feeling in old Cambridge, over a case that has already been pretty well stirred over the country. Let a matter of such profound importance continue to be agitated until it is settled on solid foundations of humanity and justice. This copying of barbarous practices has gone far enough. It is not humanizing the age, but just the contrary. We certainly believe in discipline, and even rigid restraint in extreme cases, but we do not believe in pounding and mauling and clubbing.

The Freight of the "Evening Star."

We observe in some New York correspondence concerning the loss of the steamship Evening Star with her passengers, an allusion to the character of a portion of the latter, which conveys lessons in more ways than one. It is stated that there were more than one hundred women on board, or "the flash persuasion," who were going out to New Orleans in the employment of certain notorious procuresses. Many of these young women, says the writer, were reputedly connected. "A city banker, on learning that his wayward daughter was among the lost, clasped his hands in sorrowful gratitude and exclaimed, 'Thank God! my daughter, the pride of my heart, is beyond this world's shame!' Also, included in this flock of frail fair ones, were two highly accomplished young ladies, one the daughter of a minister of the Gospel in Western Pennsylvania, and the other the daughter of a clergyman of this city. The families of several of our New York merchants were also represented among these beautiful female ruins. Indeed, I am told that there was hardly one of these fallen women who could not point to highly respectable connections in this and other cities."

It is a truly lamentable story to read and to credit. A hundred ruined girls, engulfed at one time by the angry sea. But why should their parents and guardians presume to clap their hands in a sort of ecstasy over their watery burial? Who but they are responsible for what befell their characters? Who consents to the introduction into their families of young men without moral principle, with whom virtue is a word to mock at, and whose whole aim is pleasure for the passing hour? How can fathers of girls, or mothers either, expect them to be pure and exalted with such associations continually thrust upon them as their parents are directly responsible for? The latter take a sort of pride in seeing their daughters the recipients of attentions, and the girls catch the spirit, and lead on their gallants further than they would have dared to go. It does not follow that the final victims are responsible for all. It is a false and corrupt system in which they are fastened. "Matrimony is held up as the crowning business of life; to live and die an 'old maid' is thought a disgrace. Hence the whole thought of daughters and parents is concerning the other sex—the marriageable inch. A loose style of morals must of course grow out of it, and social ruins such as were engulfed in the Evening Star close the melancholy scene. Society wants a pretty thorough reorganization."

Miss Doten at Mercantile Hall.

After a somewhat lengthy vacation in the matter of spiritual meetings, Mercantile Hall was opened on the afternoon of Sunday, Dec. 2d, with Miss Lizzie Doten occupying the desk, as previously announced. The unusually large audience that was assembled at the hour appointed, proclaimed the presence of a favorite speaker, as well as that the masses were hungry for truth. The discourse, entitled "The All in All," abounded in that earnestness, depth of feeling, and clear, strong reasoning for which that lady's lectures are always remarkable, at once satisfying the heart and feeding the intellect.

It would hardly be just not to add that some very excellent singing contributed much to the interest of the services, relieving the audience, as it did, from the strain of a too eager listening, and an anxious expectancy of what was coming; and more than that, falling happily and pleasantly on the nerves of the speaker, banishing all awkwardness, and giving her the interval of rest she so much needed.

In conclusion, the following poem, originally delivered at Chelsea, was repeated by particular request for the purpose of publication, and received with much applause:

PETER MCGUIRE; OR, NATURE AND GRACE.

(Reported for the Banner of Light, by Dr. H. F. Gardner.)

It has always been thought a most critical case, When a man was possessed of more Nature than Grace;

For Theology teaches that man from the first, Was a sinner by Nature, and justly accurst; And "Salvation by Grace" was the wonderful plan,

Which God had invented to save erring man. 'Twas the only atonement he knew how to make, To annul the effects of his own sad mistake.

Now this was the doctrine of good Parson Brown, Who preached, not long since, in a small country town.

He was zealous, and earnest, and could so excel In describing the tortures of sinners in Hell, That a famous revival commenced in the place, And hundreds of souls found "Salvation by Grace."

But he felt that he had not attained his desire, Till he had converted one Peter McGuire.

This man was a blacksmith, frank, fearless and bold,

With great brawny sinews like Vulcan of old; He had little respect for what ministers preach, And sometimes was very profane in his speech. His opinions were founded in clear common sense, And he spoke as he thought, though he oft gave offence;

But however wanting, in whole or in part, He was sound, and all right, when you came to his heart.

One day the good parson, with pious intent, To the smithy of Peter most hopefully went; And there, while the hammer industriously swung, He preached, and he prayed, and exhorted, and sung,

And warned, and entreated poor Peter to fly From the pit of destruction before he should die; And to wash himself clean from the world's sinful strife,

In the Blood of the Lamb, and the River of Life.

Well—and what would you now be inclined to expect

Was the probable issue and likely effect? Why! he swore "like a Pirate" and what do you think?

From a little black bottle took something to drink! And he said—"I'll not mention the Blood of the Lamb."

But as for that River it aren't worth a — Then pausing—as if to restrain his rude force— He quietly added—"a mill-dam, of course."

Quick out of the smithy the minister fled, As if a big bomb-shell had burst near his head; And as he continued to haste on his way, He was too much excited to sing or to pray;

But he thought how that some were elected by Grace, As heirs of the kingdom—made sure of their place—

While others were doomed to the pains of Hell-fire, And if e'er there was one such, 'twas Peter McGuire.

That night, when the Storm King was riding on high,

And the red shafts of lightning gleamed bright through the sky, The church of the village—"the Temple of God,"

Was struck, for the want of a good lightning rod, And swiftly descending, the element dire Set the minister's house, close beside it, on fire,

While he peacefully slumbered, and had not a fear Of the terrible work of destruction so near.

There were Mary, and Hannah, and Tommy, and Joe,

All sweetly asleep in the bedroom below, While their father was near, with their mother at rest,

(Like the wife of John Rogers "with one at the breast.")

But Alice, the eldest, a gentle young dove, Was asleep all alone, in the room just above, And when the wild cry of the rescuer came, She only, was left to the pitiless flame.

The fond mother counted her treasures of love, When lo! one was missing—"Oh Father above! How madly she shrieked in her agony wild—"My Alice! My Alice! Oh save my dear child!"

Then down on his knees fell the Parson, and prayed

That the terrible wrath of the Lord might be stayed.

Said Peter McGuire—"Prayer is good in its place, But then it don't suit this particular case."

He turned down the sleeves of his red flannel shirt,

To protect his great arms all besmitten with dirt, Then into the billows of smoke and of fire, Not pausing an instant, dashed Peter McGuire.

Oh that terrible moment of anxious suspense! How breathless their watching! their fear how intense!

And then their great joy! which could not be expressed,

When Peter appeared with the child on his breast. A shout rent the air when the darling he laid, In the arms of her mother, so pale and dismayed, And as Alice looked up and most gratefully smiled,

He bowed down his head and he wept like a child.

Oh! those "tears of brave manhood" that rained over her face, Showed the true Grace of Nature, and the Nature of Grace;

'Twas a manifest token—a visible sign, Of the indwelling life of the Spirit Divine.

Consider such natures, and then, if you can, Preach of "total depravity," "innate in man. Talk of blasphemy! why, 'tis profanity wild! To say that the Father thus cursed his own child. Go learn of the stars, and the dew-spangled sod, That all things rejoice in the goodness of God— That each thing created is good in its place, And Nature is but the expression of Grace!"

She speaks again next Sunday afternoon, at a quarter before 3 o'clock precisely.

Swedenborg.

The Baptist Monthly, published at Covington, Ky., undertakes to make an end of the doctrines of the New Jerusalem Church, by ridiculing rather than confuting them. To blandly deny is not one with plainly disproving. Yet the writer in this magazine does not appear to recognize the clear and wide difference. He has to admit that Swedenborgianism is spreading and taking deep root in our large towns and cities, and he gives that as a reason why he prepared the article alluded to. After going through with a sketch of the personal history and, within prudent limits, the internal experience of Swedenborg—describing his manner of seeing spirits, and so on—the writer enters upon what he is pleased to style an examination of the tenets and principles that are characteristic of the belief of Swedenborgians. We do not set out to defend that faith nor to assail its critic. We simply wish to minute for the readers of the BANNER those proofs of progress in spiritual belief which are continually presenting themselves on every side.

The writer thinks the followers of the new seer toady him too much; swear by him too strongly; quote and follow him too obsequiously. He is pleased to term it a "contemptible obsequiousness." After citing an example or two of this adulation of their spiritual leader, he turns and inquires if "ever deluded pilgrim prostrated himself and kissed the toe of St. Peter's statue with more servile adoration." We must allow that that is putting the matter a little strong. He further remarks that "Swedenborgianism is too reconcile, too shadowy, too ethereal for common minds," which is equivalent to saying that it is not tangible like a Baptist minister's salary, nor external like the Baptist Church, nor anything more or less than a purely spiritual faith in those things which are "unseen and eternal." Swedenborgians say that the "life of Scripture resides in its internal sense." This writer can't go that. He does not hold to any such mysticism. Yet he preaches the jumbled dogma of a Trinity, while confessing that neither he nor anybody else can understand it. But this very plain doctrine of the Swedenborgians is "too reconcile, too shadowy, too ethereal" for such "common minds" as his.

The hard-shell character of the faith professed by this Baptist writer, betrays itself by his saying that he is surprised to find such a system can find room in it for the words Faith, Love and Charity. No, he would evidently keep all those catch-words to his own denomination. Were he to go out into life as it is, putting out his true sympathies for whatever is to be found good, and wherever it is to be found, he would be much more astonished than he appears to be now, to discover that there is a world of love and faith and charity and kindness and real goodness outside his organization, which will ever be none the less faith and love and goodness because he has not the manipulation of it with his ecclesiastical hand. The work of spiritualizing mankind is going on outside the creeds and the churches, and will still go on.

The Pulpits Criticized.

Rev. Mr. Fulton, of the Tremont Temple Society, of whom we have made cursory mention once or twice before, announced last Sunday from his pulpit that he had been requested (he did not state by whom) to "preach" on the Wednesday evening following, in a neighboring town, "filled with Spiritualists, materialists, and other wicked people"; and he desired the prayers of his congregation on so important an occasion. We beg to mention to Mr. Fulton, that praying, whatever it may do for his safety on such an enterprise as he proposes to himself, will never get the bigotry that is innate in him out of his skin. Not even the most "fervent" prayers will avail to sweat that through his pores.

The real fact about this "reverend" gent. is this: he itches, and aches, and tosses in his bed nightly, to create a sensation. Anything that floats on the turbid current of daily life he snaps at, like a voracious shark at the offal flung from a ship in the ocean, hoping to make a noise. Every little while, the blast of his trumpet can be heard above the rest in the fifth-rate ranks of the small clerical fry that think they hold the four corners of the heavens in their feeble hands. He has assailed Spiritualism before; he would just as readily "preach" it, provided he could comprehend it, if his interests should be from any cause revolutionized, and his "bread-and-butter" offer in that direction. Your time-servers are generally your lung-men; loud and obstreperous, ranting and vulgar, frothing at the mouth with blasphemous epithets drawn from the vocabulary of the old Israelites, and about as religious as their headlong passions will permit. This Fulton is banging his gong at the Tremont Temple as loud as he can, but it is a mean dinner he rings people up to, and the same persons never sit down twice at his table.

And while on this subject, we have it in our mind to say that the pulpit is doing infinite harm to its stability by preaching such abusive trades on politics as well as on Spiritualism. There is a manifest fitness in all things; and men of common sense do not think their ministers "called" to lecture them on party politics, whether on one side or another. None see and recognize the same fact more clearly than the advanced leaders of Spiritualism. Men may differ and dispute as much as they will on that matter, but when it comes to spiritual concerns they get the need of spiritual counsel and assistance. To stir up their prejudices and passions by drumming away at questions into which these inevitably enter, is wholly worldly—or on too low a plane to be of the least service to the hungering souls of mortals. This is one reason, and a strong one, why the churches are so much thinned out from their former numbers. Decay is plainly visible on them. Spiritualism will live, notwithstanding the continual bluster of such windy credists.

Mrs. Spafford, France and Test Medium.

An experienced friend in spiritual matters, of sound judgment, and in whom we have confidence, speaks in complimentary yet discriminative praise of the mediumistic power of the above-named lady, he having had repeated occasions to "try the spirits" through her organism, and always with satisfaction. Added to the fact of her being a good and reliable trance test medium, she is preeminently worthy and deserving of patronage.

Benjamin Todd is no longer agent to receive subscriptions for the BANNER OF LIGHT in California.

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